**How Pakistan Weaponized ‘Love for Prophet Muhammad’**

How Pakistan’s anti-Ahmadiyya campaigns links to a recent assassination attempt.

**By**[**Kunwar Khuldune Shahid**](https://thediplomat.com/authors/kunwar-khuldune-shahid/)

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On Sunday, Pakistan’s Interior Minister Ahsan Iqbal [survived an assassination attempt](https://www.dawn.com/news/1406127/ahsan-iqbal-survives-assassination-bid-hospitalised) during a corner meeting in his native city Narowal. He was shot by a 21-year-old man affiliated with Tehrik Labbaik Ya Rasool Allah (TLY), a political [party founded](http://www.thefridaytimes.com/tft/if-i-curse-in-anger-it-is-justified/) on “sending blasphemers to death.” Earlier in November TLY had [kept the capital hostage](https://newslinemagazine.com/magazine/general-capitulation/) to express their “love for Prophet Muhammad.”

This violent expression of love was “necessitated” by the first draft of the Election Reforms Bill 2017, passed in early October, over [changes made](http://www.atimes.com/article/pakistan-faith-become-dangerous-political-tool/) in the *Khatm-e-Nabuwwat* (finality of prophethood) clause, omitting 7B and 7C of the Conduct of the General Election Order 2002, which mandates a separate voters list for the Ahmadiyya community – an Islamic sect [excommunicated by the Pakistani constitution](http://www.thefridaytimes.com/tft/pakistans-religious-apartheid/) in 1974.

For decades, Pakistanis have maintained [persecution of Ahmadis](http://www.atimes.com/article/ahmadis-fear-persecution-pakistani-government-capitulates-tly/) as an expression of love for Prophet Muhammad, owing to the community’s ostensible breach of belief in *Khatm-e-Nabuwwat*, which conservatives hold as a [fundamental part of Islam.](http://www.refworld.org/docid/56af1b384.html) Radical Islamists perceive the Ahmadiyya sect’s theological beliefs themselves as blasphemous – a “[crime”](https://thediplomat.com/2017/06/pakistan-issues-first-death-sentence-for-digital-blasphemy/) punishable by death in the country.

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Pakistan’s weaponization of *Khatm-e-Nabuwwat*has its roots in the pre-Partition anti-Ahmadiyya campaigns in the [1930s](http://www.reviewofreligions.org/12287/apartheid-of-ahmadis-in-pakistan/), after many renowned Muslims had come under the influence of the movement, including [poet and philosopher Muhammad Iqbal](https://nation.com.pk/12-Nov-2015/the-ahmadiyya-betrayal), celebrated as an ideological founding father of Pakistan.

Following Pakistan’s creation, the first major instance of anti-Ahmadiyya violence was the [1953 riots](http://historypak.com/anti-ahmadiyya-movement-in-pakistan/) in Punjab spearheaded by the Islamist parties demanding formal declaration of Ahmadi Muslims as heretics.

The [Justice Munir Commission report](https://archive.org/stream/The1954JusticeMunirCommissionReportOnTheAntiAhmadiRiotsOfPunjabIn1953/The-1954-Justice-Munir-Commission-Report-on-the-anti-Ahmadi-Riots-of-Punjab-in-1953_djvu.txt) on the riots reached the logical conclusion by asserting that no two Muslim sects thought alike, and prophesized that “any change from one view to the other must be accompanied in an Islamic State with the penalty of death, if the Government of the State is in the hands of the party which considers the other party to be *kafirs.”*

This prophesy came true a decade after [1974’s Second Amendment](http://www.thefridaytimes.com/tft/addressing-constitutional-takfir/) to the constitution, with Gen Zia-ul-Haq’s dictatorial regime passing the death penalty for blasphemy, and [Ordinance XX in the Penal Code](http://www.thefridaytimes.com/tft/pakistans-religious-apartheid/) that ordered prison sentence for Ahmadis “posing as Muslims.”

Even so, while then-Prime Minister Zulfikar Ali Bhutto touted the apostatizing of Ahmadi Muslims as “[solving a 90-year-old problem”](https://www.youtube.com/watch?v=GXoB2Z2e7Hk) in the 1970s, and Gen. Zia barred them from using Islamic greetings or titles under the blasphemy sword, the fanaticism associated with *Khatm-e-Nabuwwat*continues well into the 21st century and the targeting of non-Ahmadis under the same pretext.

Ahsan Iqbal, a Sunni Muslim, was targeted on Sunday because his party didn’t, or couldn’t, put forward a scapegoat for the first draft of the Election Reforms Bill in October. Scapegoat is being used here in the most literal of senses – for any admission of reforming the discriminatory clauses of the bill is an invitation for mob slaughter.

This is why then-Law Minister [Zahid Hamid’s resignation](https://www.theguardian.com/world/2017/nov/27/pakistani-law-minister-quits-zahid-hamid) came with a loud disclaimer that he wasn’t the culprit, along with a [video](https://tribune.com.pk/story/1569364/1-law-minister-zahid-hamid-quits-tenders-resignation-pm/) expressing his own belief in *Khatm-e-Nabuwwat*and denunciation of Ahmadis — all after his ancestral home in Sialkot had been attacked.

One would’ve thought that with [violence brewing in the capital](http://www.atimes.com/article/ahmadis-fear-persecution-pakistani-government-capitulates-tly/) courtesy of the TLY mob, and politicians being brazenly targeted – all owing to weaponizing of *Khatm-e-Nabuwwat –* state leaders would step in and put an end to the madness.

But instead both the [Army](http://www.unewstv.com/114671/pak-army-cannot-compromise-on-khatam-e-nabuwat-issue-dg-ispr) leadership and the [opposition parties](https://tribune.com.pk/story/1571778/1-army-averted-chaos-mediating-govt-faizabad-protesters-imran/) made inflammatory comments as apologia for instigation of violence.

These [included the Pakistan People’s Party](https://twitter.com/cybertosser/status/939438370299801601?lang=en) (PPP), now co-chaired by Bhutto’s son-in-law Asif Ali Zardari and grandson Bilawal, who lost one of their senior leaders in Salmaan Taseer, then governor of Punjab, to a similar murderous expression of “love” when his bodyguard [Mumtaz Qadri shot him on duty](https://thediplomat.com/2015/03/blasphemy-and-the-case-of-mumtaz-qadri/) seven years ago.

TLY was created as an [ideological extension](https://www.thenews.com.pk/print/220108-Pro-Mumtaz-Qadri-religious-group-morphing-into-militant-outfit) of Qadri – a man [judicially executed as a terrorist](https://nation.com.pk/08-Oct-2015/hanging-mumtaz-qadri) by the Pakistani state who hogs the [electoral banners of the party](https://www.pakistantoday.com.pk/2017/11/16/letting-extremists-run-amuck/), with the government acting as silent bystanders.

That the ruling Pakistan Muslim League-Nawaz (PML-N) – including [Ahsan Iqbal himself](https://nation.com.pk/06-Oct-2017/only-state-can-declare-armed-jihad-interior-minister) – has made apologetic claims about the blatant weaponizing of *Khatm-e-Nabuwwat,*even while criticizing the TLY thugs, signifies that writ in Pakistan belongs to anyone that militarizes Islam.

The tools are molded such that any counterargument becomes blasphemous, in turn necessitating the use of the arsenal – or threat thereof – against anyone putting forward a dissenting viewpoint.

How these self-devouring tools are passed on from one generation to the next is symbolized by Ahsan Iqbal. His grandfather Chaudhry Abdul Rehman Khan was a [prominent member of the Majlis-e-Ahrar](http://pakteahouse.net/2011/05/25/interesting-blasphemy-law-apa-nisar-fatima-and-majlis-e-ahrar-e-islam/) that orchestrated the 1953 anti-Ahmadiyya riots and Iqbal’s mother, [Appa Nisar Fatima, was instrumental](https://tribune.com.pk/story/113997/hand-out-blinkers-for-blasphemy-law/) in getting the death penalty mandated for blasphemy.

That this gauntlet of radical Islam continues to be inherited and used by Pakistani leaders underscores the cause behind the shambles the state continues to find itself in. That this self-mutilation is carried out as manifestation of “love” for the Prophet of Islam is emblematic of the fatal inertia against reform of Islamic theology in the Muslim world.

**https://thediplomat.com/2018/05/how-pakistan-weaponized-love-for-prophet-muhammad/**

**Religion, politics and exclusion**

*In an attempt to allay its own fears, the dominant community attempts to exercise control over other groups. Often, these are nothing but simple bullying tactics*

[Rana Tanveer](https://dailytimes.com.pk/writer/rana-tanveer/)

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The vast majority of humanity is religious. Most of the world follows mainstream faiths like Buddhism, Christianity, Islam and Hinduism. It also seems as if in many countries, there may be an increasing unwillingness to keep the role of faith limited to private life. The religious are increasingly seeking to transform the moral fabric of society by taking part in electoral politics and influencing legislative processes in other ways.

When it comes to the public role of religion, the main fear is that of imposition — one faith imposing aspects of its own way of life on others. Religious people fear imposition — Muslims fear Christians, Christians fear Muslims, Jews fear both, Muslims fear Jews, Hindus fear Muslims, Muslims fear Hindus, Christians fear Hindus and so on. Secularists — those who want any and all religions to stay out of politics — fear them all.

In an attempt to allay its own fears, the dominant community attempts to exercise control over other groups. Often, these are nothing but simple bullying tactics. For example, keeping Ahmadis out of the main sphere of civilian life keeps mainstream Muslim sects ahead of the game. It also serves to distance Ahmadis from any potential sympathisers.

This constant bullying causes significant fear and distress and harm to Ahmadis or any other community that is targeted as such. It reaches its zenith when the ruling government not only defends such exclusionary tactics, but also takes active part in it.

The state — under the present dispensation — is not a social entity that protects all citizens. Indeed, the state appears to be biased, working only for mainstream Muslims. This is an indisputable fact.

However, the PML-N government has gone a few steps further by trying to rally public support at a cost to Ahmadis. The resignations of Tariq Fatmi and Pervez Rasheed; and the exoneration of Khadim Rizvi from terrorism charges are a testament to this. The Islamabad High Court (IHC) has also followed suite by passing a strongly worded judgement directing Ahmadis to declare their sect before they take any government job.

Captain Safdar, PML-N Quaid Nawaz Sharif’s son-in-law, has done nothing new by initiating the move to rename the Quaid-e-Azam University’s Physics department so it doesn’t bear the name of Dr Abdus Salam any longer. Many politicians have been on this bandwagon before — including those from the PML-N.

Not only is there no action against those who engage in such low politics, our political elite seems to favour it. All this has clearly enhanced the fears of religious minorities about living under this regime which enjoys a majority of its own.

*Captain Safdar has done nothing new by targeting the Ahmadi community. Many politicians have been on this bandwagon before — including those from the PML-N*

Many kinds of political arrangements are compatible with Islam. But in a pluralistic context, Islam and any other majority religion must grant other religious communities the same freedoms that its adherents claim for themselves.

There is no single way in which religious faith relates and ought to relate to culture as a whole. The relation between faith and culture is too complex for that. Faith stands in opposition to some elements of culture and is detached from others. In some aspects, faith is identical with elements of culture and it seeks to transform in diverse ways yet many more. Moreover, faith’s stance on culture changes over time as culture changes.

Instead of following zealots who were against the formation of Pakistan in the first place, we should try to follow Quaid-e-Azam Muhammad Ali Jinnah, who wanted a separation of religion and politics in Pakistan.

We should also ask ourselves what good it does to our country for us to defame our first Nobel Laureate. Pakistan’s strength does not lie in the dominance of any particular religious, ethnic or racial group, but its diversity.

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[**OP-ED**](https://dailytimes.com.pk/opeds/)

**Pakistan and India, the failure of nation state idea**

*Deny as Indians may, Prime Minister Narendra Modi is only the logical extension of the Indian exceptionalism that Gandhi and Nehru so passionately preached during the 1930s and 1940s*

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Pakistan and India are two foremost examples today of why the idea of nation state as organization of humanity has turned out to be an unmitigated disaster at least in this Century. The Peace of Westphalia in 1648 was no doubt an iconic achievement bringing to an end the wars of religion in Europe and establishing the idea of state sovereignty. However it no longer has any relevance in the modern world where we must be governed by globally accepted minimum standards of human conduct that should trump questions of sovereignty and national identity. The two South Asian nuclear powers are essentially mirror images of each other and this is not a new development. Modi is merely taken the mask off.

Many of our indophile Pakistani ‘liberals’ have tried to argue that India is only becoming like Pakistan now. The difference between Pakistan and India has always been that Pakistanis have never attempted to be subtle about their nationalist bigotry. India has always expressed its bigotry subtly, without openly enshrining it in the Constitution like Pakistan has since 1973. Just as Pakistan has been a badly majoritarian Sunni Muslim state especially after the departure of East Pakistan, India has been a deeply communal, casteist and racist state since its very inception.

*As long as these South Asian behemoths continue to fashion themselves as nation states wedded to some inane notion of a centrist national identity; the so-called Indian and Muslim Nationalism, there can never be any progress*

Those like Shaikh Abdullah of Kashmir who bought into the so-called secular promises of the deeply casteist Congress Party found out to their detriment the truth of those hollow claims. Pandit Nehru, the privileged Brahmin Prime Minister, soon jailed Abdullah for a decade, reneging his promises of plebiscite in Kashmir. Deny as Indians may, Prime Minister Modi only is the logical extension of the Indian Exceptionalism that Gandhi and Nehru so passionately preached during the 1930s and 1940s. This Indian exceptionalism finds clear expression even in the otherwise secular Indian Constitution.

The constitutionally sanctioned name for the Republic of India is ‘Bharat’ which comes from Bharat Mata. She is the amalgam of all the goddesses in Hindu tradition and in particular Durga. Indian secularists argue that at least they did not name the country Hindustan. The name Hindustan — if they had bothered to look at its origins- is of a much more secular extraction than the name Bharat.

The use of the word ‘Hindu’ and the construction of ‘Hindu identity’ to define people of a collection of beliefs and gods living in Hind was a colonial construction. The idea of Bharat Mata finds closest analogy in Zion and Israel. It is not Pakistan which is the Muslim Zion, with its citizenship being based on the principle of *Jus Soli*. It is India that is Bharat, which is the ancient equivalent of Israel in the subcontinent. The Dalits are the real Palestinians of the subcontinent whose persecution continues despite constitutional promises and flowery language. Of all the people of the world, there is no single group that has been oppressed so much for so long as Dalits have.

Two events last week, one in India and one in Pakistan, have convinced me that so long as these South Asian behemoths continue to fashion themselves as nation states wedded to some inane notion of a centrist national identity i.e. the so-called Indian Nationalism (read Hindu majoritarianism with a thinly veiled mask of secularism) and Muslim Nationalism (read Sunni majoritarianism) respectively, there can never be any progress. In India, a portrait of Mr Jinnah at the Aligarh University’s student union caused such offense and outrage to ruling Hindu fascist party’s MLA that he led a mob of Hindu fanatics and clashed with Muslim students there.

To prove that they are more loyal than the king, the lyricist Javed Akhtar Jadu from Bollywood lent his voice to this bigotry. Javed Akhtar Jadu and his actress wife Shabana Azmi have often struck me as the sort who think that by trying to pose as some sort of uber Indian Nationalists will somehow get them acceptance in India. Then the repulsive Mullah Farhat Ali Khan of Muslim wing of the RSS — yes as ironic as there being a Jewish wing of the Nazis — announced that he would dispense Indian Rupees 100,000 to anyone who burns Jinnah’s pictures or posters in India.

This is what we come down to. Javed Akhtar Jadu, Shabana Azmi and Mullah Farhat Ali Khan perhaps are unaware about the contributions of Mr Jinnah to India, its law and constitution cannot be erased from history by burning his pictures. It was Jinnah who fought for the Indianisation of the officer corp in the Indian Army. It was Jinnah who laid the basis for the Indian Supreme Court. It is Jinnah who is the father of the Dehradun Military Academy.

*In India, a portrait of Mr Jinnah at the Aligarh University’s student union caused such offense and outrage to ruling Hindu fascist party’s MLA that he led a mob of Hindu fanatics and clashed with Muslim students there*

It was Jinnah who successfully defended Tilak against sedition charges. It was Jinnah who fought against the internment of Sardar Patel in 1930. It was Jinnah who not only appeared as witness in defence of Bhagat Singh but then fought the British against the Criminal Amendment designed to try Bhagat Singh in absentia. It was Jinnah who had been the foremost supporter of civil marriages act as early as 1912.

It was Jinnah who rallied support for Restraint of Child Marriages Act. Foremost though it was Jinnah and Jinnah alone in the history of the subcontinent to be called the Best Ambassador of Hindu Muslim Unity, not Gandhi and certainly not Pandit Nehru. In an ideal world all nation states of South Asia today would have won their independence as one major constitutional union, whose founding fathers would be Jinnah and Ambedkar not Gandhi or Nehru. Gandhi and Nehru were merely represented of vested Hindu caste interests, despite their claims to the contrary.

Yes Jinnah did demand Pakistan after 1940 and did postulate the two nation theory, which it must be stated had already been in existence long before he took to it. Equally undeniable is the fact that Jinnah was always ready to agree to a solution less than separation and even less than a confederation.

Anyone who honestly reads the Cabinet Mission Plan which Jinnah accepted can see that it was only workable solution for a multinational federation of Indian states marching together as one. This is why Shaikh Abdullah, always Jinnah’s political opponent and never his ally, stated time and again that Mr Jinnah did not want partition and that Mr Jinnah was driven to it. Perhaps Javed Akhtar Jadus, Shabbana Azmis, Farhat Ali Khans and Muslim camp followers of Sangh Parivar know better about the politics of the time than Shaikh Abdullah. So go ahead burn all the pictures of Jinnah you can find in India. You will not change the facts of history try as you may. Critics of Jinnah will not even be footnotes in history but Jinnah’s name will live on.

Meanwhile in Pakistan, Captain Safdar, son in law of our now disqualified for life Prime Minister, moved a resolution naming Quaid-e-Azam University’s Physics Department after Al Khazini an obscure scientist from 700 years ago. The impression that Safdar created was that the government is about to change the name of Dr Salam Centre of Physics at Quaid-e-Azam University.

Dr Salam’s contributions to Pakistan are undeniable. He is the father of science in Pakistan. It was Salam who founded SUPARCO and under his guidance Pakistan’s space agency was the fastest growing agency in all of Asia. It was Salam who founded National Atomic Energy Commission and it was Salam who created the knowledge base and the manpower required for Pakistan’s nuclear program. So even if you erase the history and try to write out Pakistan’s greatest scientist of our history books, you would not be able to change the fact that he is the only scientist produced by the country who is respected world over for his contributions to Physics.

So what is the solution? I do not speak for India because I am not a citizen of that country and therefore it is not my jurisdiction. However, for Pakistan to progress and become a useful part of the global march of humanity, it must shed its character as a nation state and instead become a truly constitutional state emphasizing the rights of citizens and upholding the contract between the citizens and the state.

This means an immediate and unconditional end to identity politics especially that which is there to serve the majority community in Pakistan. For Pakistan to be successful it must serve every Pakistani citizen equally without regard to that citizen’s religion, gender, sect, caste, sexual orientation or beliefs. Let us transform Pakistan into the first post nation-state state based entirely on constitution and fundamental rights enshrined therein. This means going back to the drawing board and making a constitution that is keeping with the times.

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[**ARTS, CULTURE & BOOKS**](https://dailytimes.com.pk/dtculture/)

**Time to embrace our shared history**

*And stand up against efforts to distort it*

[Asma Awan](https://dailytimes.com.pk/writer/asma-awan/)

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As the news about National Assembly passing resolution changing name of Dr Abdus Salam Centre at Quaid-e-Azam University (QAU) Islamabad came in, I couldn’t help but think that religious intolerance in the country will end up taking us away from our heroes. It was later found out that the news was misinterpreted and the resolution aimed at renaming the Physics department of the university. But the intention of the lawmaker who introduced the resolution was clear: To remove Dr Abdus Salam’s name and replace it with that of a ‘Muslim scientist’. Just because Dr Abdus Salam, the first Nobel prize winner, was Ahmadi by faith, religious extremists and bigots do not miss a chance to undermine his achievements.

This debate reminds me of countless other areas in Pakistan which are named after non-Muslim figures who gave a lot to the community regardless of their religious differences with us. My ancestral village, situated in a valley in Salt Range, is a rain-irrigated or ‘barani’ region and water is considered a precious resource there. Accessibility to clean drinking water is a hard-earned privilege and many a time it has to be brought from distant places. Quite a few Hindu families lived in the village before the partition of Indian subcontinent. One of the affluent Hindus, Mr Sham Das, took personal interest in water supply projects and got a well dug which is functional even after more than a century. This well was named ‘Shaam da Khu’ (Sham’s well) after Sham Das, and remains an integral part of everyday lives of the villagers even today. When you ask a villager where they live, they would reply, “the street next to Sham da khu”.

*Dr Abdus Salam’s achievements will continue to be acknowledged internationally. And any and all efforts to remove his name from history will prove to be futile*

The highest peak in this valley is ‘Sakaisar’ named after Saki, the other name for Gautama Buddha. Most of the villages, mountains and topographic dimension in Pakistan have Sanskrit or Hindi names. The valley including my village is now home to a 100 per cent Muslim population. Sakaisar now serves as a base for Pakistan Air Force (PAF).

The residents of the valley are practicing Muslims but moderate in their demeanor. Despite the wave of religious intolerance in Pakistan whereby it is being discussed that places named after non-Muslim historic figures should get new names, the residents of these villages are least concerned about the aspect of their history associated with Hindu or other non-Muslim figures. No one has ever bothered about their ‘religious identity and prestige’ being ‘damaged’ by the historic reality of the names they are emotionally associated with. The regions constituting Pakistan have a long history of being home to many civilizations and being a witness to diverse eras like those of the Gandhara , Indus valley, Aryans, Middle Eastern, Mughals and British. They have been a neighborhood to Sassanid and Confucius cultural values. They have hosted diverse religious identities from ancient Jainism to Hinduism, Islam, Sikhism, Buddhism, Zoroastrianism and Christianity. Thus, the cultural development has been influenced by all these historical experiences. This helped develop a tradition of pluralism and cultural diversity. We cannot alienate our history from our lives and our lives from our history. We have several monuments, sites, traditions and festivities representing diverse religious and ethnic symbols and personalities. To dissociate ourselves from what we are and what we have been would be a very unwise thing to do. Why should we change the names of historical sites like Harrapa, Shandoor, Texila, Katas Raj? Why do we have to even think of changing the names of hospitals where many of us were born and have been treated like Ganga Ram, Mayo, Janki Devi and Gulab Devi Hospitals? Why shouldn’t we continue to be proud alumni of institutions like Hailey College, Aitchison College, Sacred Heart, Convent of Jesus and Mary, Dayal Singh College, Lawrence College and many? Changing the names of Sakaisar or Sham da khu would disillusion the innocent locals of my valley in the name of the bigoted and hateful ideology which unfortunately seems to have been mainstreamed in Pakistan today. The Hindu-built well ‘Sham da Khu’, interestingly, is a water supply source for the nearby mosque. I hope no cleric comes up one day with a verdict that all ablution performed via a “Hindu” well is to be nullified. Mr Ram Das (late) continues to be respected as a “local” philanthropist decades after his family’s migration from the village. I wonder how we can make sense of abandoning Layallpur named after the dedicated administrator Lord Layall who actually developed the town, to Faisalabad after Shah Faisal who never stepped on the soil of Layallpur/Faisalabad.

I wonder what stimulated the ‘ideology’ and mindset behind the decision to change the name of Dr Abdus Salam Centre for Physics. Dr Abdus Salam will remain a legendary Pakistani, acknowledged internationally for his academic excellence and someone who didn’t give up his Pakistani nationality till his last breath. And any and all attempts to remove his name from history would prove to be futile.

Our flag would look so unfamiliar without the white part, this white so beautifully amalgamates with the green. The biggest crisis Muslims of Indian subcontinent faced was the one of identity. The creation of Pakistan was supposed to resolve the identity conflict for good. It’s sad how we are inventing new identity issues for many amongst us. Ethnic, linguistic, religious diversity is the beauty of our culture. Water, mountains, valleys, all other natural resources and education are to benefit humankind beyond all differences. I have always been a weak student of Physics, but I remember my lesson that the force of gravity works on each one of us, irrespective of our religious beliefs.

Let’s be original. Let’s finally own our history with its diverse influences and impacts. Let’s own our indigenous heroes, because we don’t produce them anymore.

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https://dailytimes.com.pk/236393/time-to-embrace-our-shared-history/

# لیکٹ ایبلز کی قانون سازیاں

وسعت اللہ خانتجزیہ کار

* 6 مئ 2018
* [اس پوسٹ کو شیئر کریں فیس بک](https://www.bbc.com/urdu/pakistan-44020539)**سوال یہ ہے کہ ہماری قسمتوں کے نگہبان ارکانِ پارلیمان جب بھی کوئی قانون سازی کرتے ہیں یا کسی قانون یا فیصلے میں ترمیم کی تائید یا مخالفت میں ووٹ دیتے ہیں تو کیا وہ یہ عمل باہوش و حواس کر رہے ہوتے ہیں؟ آدھے جاگتے سوتے میں ہاتھ بلند کرتے ہیں؟ یا کسی ڈر یا دباؤ کے تحت ربڑ کی مہر بن جاتے ہیں یا پھر بھیڑ چال سنڈروم کا شکار ہو جاتے ہیں کہ جب سب ہاتھ اٹھا رہے ہیں تو میں بھی اٹھا دیتا ہوں۔**

اگلے انتخابات میں کچھ نئے امیدوار بھی سامنے آئیں گے مگر بیشتر وہی نام نہاد ’الیکٹ ایبلز‘ ہوں گے۔ ان ایلکٹ ایبلز سیاسی آڑھتیوں میں سے کسی کو بھی ووٹ دیتے ہوئے رائے دہندہ کو اپنے آپ سے پوچھنا چاہیے کہ ماضی میں حلقے، علاقے، ملک کے بارے میں قانون سازی کے وقت اس امیدوار یا اس کی پارٹی نے کتنا فعال پارلیمانی کردار ادا کیا۔

کیا اس نے پارلیمان کی مدت کے دوران کبھی کوئی بل پیش کیا، کسی بل کی تیاری میں شریک رہا، کسی بل میں کوئی ترمیم تجویز کی، کسی مسئلے پر کبھی اسمبلی میں طویل و مختصر، مدلل یا غیر مدلل تقریر فرمائی، کسی پارٹی پالیسی سے اختلاف کیا؟

یا پھر ہمارے ہزاروں ووٹوں سے منتخب ہو کر ہماری نمائندگی کے لیے ہمارے ہی کندھوں پر سوار ایوان تک پہنچنے والا ہمارا یہ ہیرو پانچ برس محض ہاتھ اٹھا کر ’یس‘ اور ’نو‘ کہنے اور پارلیمانی ڈیسک بجانے والا روبوٹ ہی بنا رہا۔

**وسعت اللہ خان کے گذشتہ کالم پڑھیں!**

[**ایسی بھی کیا جلدی؟**](https://www.bbc.com/urdu/pakistan-43942944)

[**ٹیکس فری جنت کے رہائشی**](https://www.bbc.com/urdu/pakistan-43682142)

[**سعودی عرب اور تایا صبغت اللہ**](https://www.bbc.com/urdu/world-42292485)

[**گالی ہی تہذیب ہے**](https://www.bbc.com/urdu/pakistan-42769267)

مثلاً گذشتہ ہفتے قومی اسمبلی میں عزت مآب کیپٹن محمد صفدر نے جو بل پیش کیا اس میں نیت تو قائدِ اعظم یونیورسٹی اسلام آباد کے احاطے میں قائم ڈاکٹر عبدالسلام سینٹر فار فزکس کا نام بدلنے کی تھی مگر عجلت میں اسے سینٹر کے بجائے قائدِ اعظم یونیورسٹی کا ’ڈپارٹمنٹ آف فزکس‘ لکھ دیا گیا۔

تصویر کے کاپی رائٹNATIONAL CENTRE FOR PHYSICS (NCP) نیشنل سینٹر فار فزکس ایک خودمختار ادارہ ہے اور اس کی دیکھ بھال پاکستانی فوج کا ادارہ سٹریٹیجک پلاننگ ڈویژن (ایس پی ڈی) کرتا ہے

19 ارکانِ اسمبلی کی تائید سے یہ بل منظور تو ہو گیا مگر دینی حمیت کے جوش میں کسی ایک نے بھی یہ بل پورا پڑھنے اور اس میں موجود قانونی سقم کی نشاندہی کی زحمت نہ کی۔ ایک تائید کنندہ نے اعتراف بھی کیا کہ اسے ووٹ دینے کے بعد احساس ہوا کہ اس بل کی حمایت نہیں کرنا چاہیے تھی۔

کسی کو کھڑے ہو کے یہ پوچھنے کی توفیق نہیں ہوئی کہ بھائی ڈاکٹر سلام کو بطور پاکستانی نوبل پرائز فزکس پر ملا تھا یا بطور احمدی مبلغ عطا کیا گیا تھا؟

کیپٹن صفدر نے بھی بل پیش کرنے سے پہلے یہ چھان بین ضروری نہیں سمجھی کہ نیشنل سینٹر فار فزکس کا نام ڈاکٹر سلام کے نام پر رکھنے کا نوٹیفکیشن ڈیڑھ برس پہلے جاری ضرور ہوا مگر عمل درآمد آج تک نہیں ہوا۔

**کتنے ارکانِ اسمبلی آخری بار پارلیمنٹ کی لائبریری میں دیکھے گئے؟ کتنوں نے کسی نجی و رسمی گفتگو میں کبھی اس کتاب کا حوالہ دیا جو ان دنوں ان کے زیرِ مطالعہ ہے؟وسعت اللہ خان، تجزیہ کار**

فوج کے جس سٹرٹیجک پلاننگ ڈویژن کے تحت یہ سینٹر کام کرتا ہے اس کی فائلوں میں آج بھی اس کا نام نیشنل سینٹر فار فزکس ہی ہے۔

کام بھی نہیں ہوا مگر ایک اور جگ ہنسائی ضرور ہوگئی۔

ایسا ہی ہاتھ گذشتہ برس اس وقت ہوا جب سینیٹ میں انتخابی اصلاحات کا بل منظور ہوا اور چونکہ پڑھنے کی عادت تو کسی کو ہے نہیں لہذا مسلم لیگ ن کی پیش کردہ وہ ترمیم بھی اس بل کے ہلے میں منظور ہوگئی جس کے نتیجے میں عدالت سے نااہل قرار دیے جانے کے باوجود میاں نواز شریف کو پارٹی کا سربراہ بنانے کی راہ ہموار ہو گئی۔

بعد ازاں اس پارلیمانی خامی کو بھی اضافی عدالتی فیصلے کے ذریعے دور کرنا پڑا۔

تصویر کے کاپی رائٹAFP

کتنے ارکانِ اسمبلی بجٹ کی دستاویزات چھوڑ بجٹ سمری پڑھنے کی زحمت کرتے ہیں؟ کتنے ارکانِ اسمبلی مطلب کی خبر سننے کے علاوہ روزانہ اخبار پڑھتے ہیں؟

کتنے ارکانِ اسمبلی آخری بار پارلیمنٹ کی لائبریری میں دیکھے گئے؟ کتنوں نے کسی نجی و رسمی گفتگو میں کبھی اس کتاب کا حوالہ دیا جو ان دنوں ان کے زیرِ مطالعہ ہے؟

جب یہ نہیں ہوگا تو کوئی بھی پارلیمنٹ منتخب کر لیں وہ ذہنی اپاہجوں کا اکثریتی کلب ہی ہوگی اور اس کلب کے اندر جس معیار کی قانون سازی اور بحث ہو گی اس کا نتیجہ آپ کے سامنے ادارتی طوائف الملوکی کی صورت بکھرا پڑا ہے۔

ان حالات کا ذمہ دار کوئی اور نہیں صرف ووٹر ہے۔ ووٹر اگر حالتِ خواب میں رہے گا تو اس کی تمناؤں کی میراث یعنی پارلیمنٹ کا وقار اسی طرح غیر منتخب قوتوں کے ہاتھوں لٹتا رہے گا۔

مارکیٹ بھلے سیاسی ہو، طلب اور رسد کے اصول پر ہی چلتی ہے۔ طلب کے معیار میں تبدیلی آئے گی تو ہی رسد کے معیار میں بھی بدلاؤ آئے گا۔

ورنہ تو تیسرے درجے کا مال پہلے درجے کے بھاؤ بک ہی رہا ہے۔

<https://www.bbc.com/urdu/pakistan-44020539>



**The Physics Department in Quaid e Azam University named after Muslim Scientist Al-Hazini.**

**Centre was named after Dr.Abdul Salam, the resolution passed unanimously in the National Assembly.**

Islamabad (Special News Writer) The National Assembly unanimously approved the resolution of naming the Physics Department in Quiad e Azam University after Abu Ul Fatah Abdul Rehman Al-Khazini. On Thursday Captain (Retrd) Safdar said that the resolution regarding the change in name of the Physics Department in the Quiad e Azam University will be presented on Thursday. Upon this the Deputy Speaker told that all roles will have to be suspended, upon this Captain Safdar presented the resolution to suspend all the roles, for which the house gave approval. Afterwards Captain (Retrd) Safdar presented the resolution that the name of the Physics Department in Quiad e Azam University Islamabad should be changed and named after the student of Al-Beruni and a renowned scientist Abu Ul Fatah Abdul Rehman Al-Khazini. The resolution was unanimously approved by the house. This should be kept in mind that this centre was earlier on named after Dr. Abdul Salam.

**Daily 92 News Faisalabad, Friday, 4th May, 2018.**



**The decision to change the name of the Physics Department after a Muslim Scientist welcomed.**

**The Government should make sure that the implementation should be guaranteed on the unanimously passed resolution in Parliament, Majlis Tahffuz e Khatm e Nabuat.**

Islamabad (News Reporter) Central Ameer of International Majlis Tahaffuz e Khatm e Nabuat Khatm e Nabuat Sheikh Ul Hadees Dr. Abdul Razzaq Sikander, Deputy Ameers Maulana Aziz Ahmed, Maulana Pir Hafiz Nasir Uddin Khakwani, Central Organizer Maulana Aziz Ur Rehman Jalandhri, Maulana Allah Wasaya, Maulana Muhammed Ismael Shujabadi, Maulana Muhammed Akram Tofani, Maulana Aziz Ur Rehman Sani, Maulana Abdul Naeem strongly welcomed the resolution of renaming the Physics Department from Qadiani Dr. Abdul Salam with a renowned Muslim Scientist Abul Fatah Abdul Rehman Mansoor Al-Khazeeni. They further said that this resolution will prove to be a hurdle in the ever increasing activities of the Qadianis in the country, and has won the hearts of 22 Million Islamians of Pakistan. This has also sparked a wave of happiness among the dignified Muslims. The Members of the International Majlis Thaffuz e Khatm e Nabuat made a demand from the government that the unanimously passed resolution from the National Assembly should be implemented on immediately. They also congratulated those responsible for presenting this resolution, and also those who supported it from the bottom of our hearts. They also said that the members responsible for the eradication of the evil of Qadianiat and for the uplifting of the safeguard of the basic belief of Islam Khatm e Nabuat, are extremely fortunate. And because of this great achievement tomorrow on the Day of Judgment the intercession of Muhammed (P B U H) will be their destiny.

Daily Jang Lahore, 4th May, 2018.



# Qadianis are part of the terrorist activities, Tariq Yazdani.



**Government should dismiss the Qadiani workers, Address of Maulana Manzoor to Khatme Nabuat Conference.**

Faisalabad (SpecialCorrespondent) Chief Organizer of Markazi JamiateAhleHadisInternationalPakistanAllamaTariqYazadani,MaulanaManzoorAhmed,HafizDr.AbdulRehmanSiddiqui,HafizAbdulRauf Yazdani,HafizManzoorElahi,DistrictChiefOrganizerChachaAbdulRasheed and others while addressing the Khatme Nabuat Conference inJamiaMadinaAhleHadis D Type Colony said that we are ready to sacrifice everything for the safeguard of the belief of khatmeNabuat.Our forefathers have always encircled the deniers of the belief of Khatme Nabuat, and raised the voice of truth against the Qadiani group. Qadiani are rebellions of Islam and Pakistan,theMuslimUmmah needs to be united for the ereradication. The helpers of Anti Islam forces Qadianis are involved in the terrorist activities in Pakistan.We make a demand from the government that the Qadiani government officers should be dismissed from their posts, and legal actions should be taken against them.

**Daily Jang Lahore, 1st May, 2018.**